

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 15, 1856.

SPIRITUAL DOUBTS AND THEIR CURE.

It is not uncommon for those whose prevailing mental states are more or less favorable to the doctrines of Spiritualism, to fall at times into distressing doubts in respect to spiritual existences and the possibility of their communicating with mortals. Even persons who have received the strongest external proofs of the reality of spiritual intercourse, and not unfrequently those who have been mediums themselves, are found relapsing into states of desponding doubt concerning the spiritual verity of what they have experienced and witnessed, and are continually and anxiously seeking for renewals and confirmations of evidence upon the all-absorbing question. This is owing, we apprehend, not so much to a deficiency of evidence as to peculiar states of mind unfavorable to the reception of spiritual truth itself upon any amount of evidence. The avowed reasons of their doubts, however, most generally consist in their inability to get at all times such tests as they want; in the discrepancy and unreliability frequently observable in spiritual communications, and in the vague suspicion of some existing and unknown natural or psychological law which if understood might fully explain all the phenomena which claim to proceed from a spiritual cause.

But I must close. I have been longer than I designed, and these remarks have been scattering. Before I close, however, I would say one word to our sister, who, far away from home, is here, and calls upon us to do the work and duties of Christian burial.

You and your husband have trod together the rough passage ways of life. But the earthly trial is over. He sleeps the last sleep; but I need not say to you how bright and beautiful appear the home beyond. I need not tell you of these heavenly bands—your own children—awaiting for you and him in the Spirit-land. I need not tell you how beautiful that land is, with its perpetual flowers and rivers of gladness. No, you have the Christian hope, and it is there in that soul of yours, high beating and exulting! Live for the attainment of good deeds, and strive for the excellency in Jesus our Lord.

Yes, we shall all go home. Time is writing his changes, and he never grows weary. Young and old are called upon every day, and perhaps to-morrow our turn shall come. Be ready with a highly pure life. Be ready with a highly aspiring soul. Be ready for the immortal advance. Make your mark high in the moral kingdom of Jesus, and live up to that mark. And may God bless you all.

SPIRIT AND MATTER.

MESSRS. PARTRIDGE AND BRITTON:
Often in reading articles on the subject of "Spirit," "Spirit-form," "Spirit-body," etc., I have been perplexed to get a definite idea as to what the writer's views upon the subject were. Seeing an article entitled "An Inquiry," in your paper of February 23d, prompted me to give such a version of the subject as my impressions and instructions will warrant. As brevity is the beauty and force of all argument, and as a multiplicity of words only mystify and render obscure the force of them, we will come to the point directly, and show the subject in as plain and concise a manner as the nature of the case will admit.

Mind and body are two existences. Mind is matter; the body is matter. Mind is matter in its most refined state; and in its natural and refined state it is the life-principle or soul of the universe. All principles existing in nature emanate from, and exist with, mind. A combination of certain principles forms a man. Man is then mind—a living, intelligent being. In order to give the mind a proper organization and development, it is necessary to be accompanied with an existence more gross than itself; hence the body. The body is organized to correspond with the mind, in shape and form. The mind thereby exists throughout the body, in every nerve, vein, fiber, and act; and acts through them in its development. As the mind grows the body grows. The mind has more to do in forming the body, than the body has in forming the mind; yet each is actuated to conform to circumstances surrounding the other. The mind uniting to the refined matter of the body, and acts through it by the agency of a spiritual essence known as electricity and magnetism. The one is cold, the other warm; the one negative, the other positive. Both are compounds of certain refined chemical elements, the nature of which is to keep up an affinity between the mind and body, and carry on a proper action of all the various functions of both. Whenever any of these elements are so deranged as to lose its chemical properties, a derangement of the spiritual essence follows, and all can discover this whenever it occurs. The positive and negative are thrown out of equilibrium; the magnetism and electricity separating and producing too great an amount of heat in one part of the body, and cold in some other, and the degree of derangement depends upon the kind and number of elements that have become deranged in whole or in part.

Whenever the spiritual essence becomes thus deranged, disease follows. To remove this disease, the wanting elements must be restored; and as these elements are more refined in man than in vegetable, in vegetable than in mineral, much wisdom and knowledge are required to apply the proper remedies. Spirits who have made thorough investigations upon this subject, are able not only to see the precise condition of each and every element, but point out its remedy (if remedy there be). If the derangement of the spiritual essence continues to such an extent as to neutralize its objects, then the mind loses its affinity for the body; it often occurs that its affinity is so slight that the mind leaves the body at a flight. Numerous instances of this fact are on record.

When the mind becomes free from the body it is no different in shape and organization or development from what it was when in the body, only that it is disengaged of the gross, and has taken on a more refined body, and is better adapted to mental development, if properly organized and developed while in the body. The mind in the earthly and spiritual form appears just alike, both in form, size and powers; the bodies differ in quality and solidity and refinement. Then the spiritual organs act through a spiritual body.

The above ideas are the result of more than two years close investigation, having employed myself as a healing medium and mental clairvoyant for that length of time, applying myself, under the instructions of eminent teachers, to the study of mind, body, disease and its remedy.

Lockport, N. Y., February 22, 1856.

I. G. ATWOOD.

SHAKER VIEWS OF MARRIAGE.

It has been said that "the easiest thing in the world is to be married." A trite saying, but well verified in the general opinion people have of the Shakers' views of the hymenial state. Marriage, say the Shakers, is not absolutely sinful, except to those who think it to be so, as "where there is no law there can be no transgression;" and no man can be successfully condemned, except in that in which his own conscience condemns him. If he ignorantly do that which is wrong in itself, you must first enlighten, then condemn, or rather he will then condemn himself. "Christ came not to condemn, but" to enlighten and "save." Can we follow a better example?

The word that I have spoken, *that shall judge you at the last day.*" The Shakers affirm that, although Jesus was the first to live a Shaker life—so far as marriage, community of property, and separation from the world went—he chose rather to *live out* the truth, and thus lead men into light, correction and improvement, than to send them where hope is no more. They affirm that "the children of this world marry and are given in marriage with perfect consistency; and to them they have nothing to say, further than to advise them to bear in mind that the law and true design of marriage is *non-coition*, except only for the *perpetuation and increase of the race*." They simply call in question the consistency and propriety of Christians, the professed followers of Jesus, adhering to an institution which seems to belong to an order out of which they claim to have arisen. In fact, when the matter is understood, we find that these singular people have no controversy with the "world" about an institution which all must acknowledge is the very basis upon which it rests; for it is the "rudiment of the world," and ought to be strictly guarded by all who seek its honor and welfare.

E.

ANGELS UPON EARTH.—In sickness there is no hand like a woman's hand—no heart like a woman's heart—no eye so untrusting—no hope so fervent. Woman by a sick man's couch is divinely impersonated.

if it had been left to a more normal unfolding. Nor would we recommend a resort to spiritual circles, or developing mediums; for though this might be useful if the circles and mediums were of the right kind, it is seldom that these requisite conditions exist, and any spiritual development which takes place in their absence must necessarily be more or less disorderly and injurious to the person receiving it. We would not even recommend one in any case to invoke individual Spirits to aid in his spiritual unfolding; for although this might, in many cases, insure a speedy opening of his interior senses, it is by no means certain that the Spirits performing this work would be those whose subsequent society and influence would be at all profitable. Beside, if one gives himself up to the control of Spirits—becomes entirely negative to them—he will most likely be confirmed in all the peculiarities of thought and feeling which characterize the Spirits themselves, however erroneous these may be.

But there is, in our judgment, a safer, more orderly, and with more effectual method of attaining the desired object, than either of the preceding, albeit it may appear to some to be a slower method. This, in general terms, consists in a purification, regulation and harmonization of the whole interior and exterior life, according to the highest standard of truth and right which commands itself to each mind, whilst at the same time there is a constant aspiration to know more of truth, practice more of goodness, and be induced more deeply into the mysteries and beauties of the inner world. Those seeking a true spiritual development (and none other is worth possessing) should never let a day pass over their heads without at least once sitting down and tuning their thoughts within themselves, instituting a strict inquest into their interior condition, judging and condemning and casting out whatever they may find of wrong in their affections and impulses, bringing the soul up to the standard of any higher light to the inflowing of which it should ever be held open—harmonizing all interior workings, and forming resolves relative to any course of immediate external action which the interior consciousness of duty may prompt. We would not recommend any system of abstract theological views as a chart to guide the soul in these interior examinations; but a thorough acquaintance with, and deep and frequent contemplation of, the precepts and examples of Jesus would certainly be no hindrance in the prosecution of these interior unfoldings, and unless one can conceive of something more *more unselfish, more holy, more deeply spiritual and divine, a due regard to them is absolutely necessary.*

In the light of New Testament morality and spirituality, the all-comprehensive rules for the government of an interior life, which may be profitably kept in view in the daily interior examination just recommended, present themselves under the following seven-fold arrangement, which has proved useful at least to one mind:

The first recommends *Purity*—embracing an abnegation of the perverted selfhood and its desires, and a singleness of aspiration for communion with, and conformity to, the will of the highest and holiest Intelligence in the universe of which the individual can conceive as having anything to do with mortals. (We express the rule in this form of phraseology, because by some who will read this article it will probably be considered a matter of dispute what or who is the highest being conceivable as to the question at issue. Of course there are among persons of this class those possessing otherwise noble intellects, and characterized by the most generous and lofty impulses; and were not the inquiries of such being continually addressed to us, it might even seem presumptuous on our part to offer any suggestions for their guidance in the particular matter under consideration. Having, however, in numerous instances been applied to spiritual advice by persons of this class, we have deemed it proper to give publicity to the following respectful suggestions, hoping that such may be perused with profit by Spiritualists of all classes.)

The second rule is *Joyce*—that is, relative fitness and propriety in all impulses, thoughts and actions.

The third is *Owne*—which of course embraces a methodizing of the whole course of the interior and exterior life.

The fourth is *Reciprocity or Equality*—which admits all beings to a participation of our own blessings and privileges, according to their particular states of receptivity.

The fifth is *Progression*, or a constant effort for improvement and elevation in all goodness and truth.

The sixth is *Harmony*—this word of course being understood in its most extended acceptation, and as embracing Harmony with self, with the world, and with God.

The seventh—the *sabbatic* principle—embraces the result of all the preceding, in an interior unity with the Divine, and a trusting, loving, and holy rest of soul.

In proportion as one practically assimilates these rules with his interior being, he necessarily, as to his spirit, enters the society of angels—comes into *rapport* with them, and receives their influence. Of this he will grow more and more sensible in proportion as he brings himself under the influence of the foregoing disciplinary exercises. A sphere of holy quietude and peace which he thus invites will become more and more sensibly operative, until he knows that he stands upon the very precipices of heaven and breathes the pure and fragrant air of Paradise. His affections and thoughts will soon begin to intercommunicate with the pure and holy of heaven, and with the Spirit of the Divine Father; bright visions of celestial forms, and images correspondent of Divine truths, will sit before his interior eye, and of all realities the interior and immortal world will appear the most real.

In this prescription for the cure of spiritual doubts, we admit that we have unfolded a high standard of aspiration—higher perhaps than one in a thousand can (rather will) to any very great extent, conform to. But if one aims an arrow at the sun, he will probably launch it higher than if he projects it on a horizontal level with his own stature; and so we have deemed it proper to exhibit the highest and best series of rules for spiritual culture of which we can conceive, so that the points of aspiration may be above all minds, yet indefinitely approachable by all who may will to approach them. Follow these rules, dear reader, to the best of your ability, however small or great that may at first seem to be, asking God for his divine blessing, and it is utterly impossible for your doubts concerning spiritual things to continue their annoyances much longer.

Many persons will doubtless say that their minds are so distractured with other duties as to disqualify them for pursuing the method of self-discipline here recommended. We would advise such to let these "other duties" remain undone whenever they interfere with these recommendations; for surely they are not duties unless they are in some way involved in or receive their guiding impulses from, the foregoing principles. Others, again, will say that their associations with the uninspired and inharmonious minds of the world, are such as to interfere with the practice of these rules. Let all such associations as can not be maintained consistently with the integrity of these rules, and which can not be modified by the elevation of the associates, be immediately broken off, for no real good can come of them to either party. In a word, let self and the world be humbled and subordinated, and let the spiritual and the divine be ever exalted, and then shall we be Spiritualists in truth and in deed, not believing but knowing and living the truths of the new unfolding, and receiving from them constant draughts of ineffable peace and joy.

First, negatively, we can not, as a general rule, recommend a resort to physical magnetism by way of closing the external senses and developing the clairvoyant power; for though in some cases this may be a short road to the attainment, in some degree, of the desired object, it is often attended with injury to the interior powers. The plant which receives a forced development by a hot-house process, is never so healthy or vigorous as

NATTY A SPIRIT.

The above is the title of a book from the pen of Allen Putnam, Esq., Roxbury, Mass., and just published by Bela Marsh, 15 Franklin-street, Boston, and Partridge & Brittan, 342 Broadway, New York. It contains 175 pages, 12mo; muslin bound, price, 63 cents; postage, 8 cents. The known intelligence and integrity of the author, Mr. Putnam, is sufficient guarantee for an interesting and reliable narrative.

The narrative sets forth that Natty is now the Spirit of a once lovely child on earth, who lived but a few weeks in the autumn of 1815. In the autumn of 1854 Mr. Putnam visited Miss Bugbee, a medium, and while examining some drawings which had been produced by Spirits through the use of her hand, this Natty, claimed to have taken possession of her, and commenced conversing with him. Among other things Mr. Putnam asked the Spirit, "Who moved and guided the medium's hand to form the flowers?" Answer, "Ben West." Mr. P. then said, "If he can do this he can sketch your likeness for me." "You shall have it," was the quick reply. Mr. Putnam, however, did not expect the picture, and the interview passed nearly out of his mind. In May, 1855, Mrs. Putnam met Mrs. Sisson, a medium, and this same Spirit, Natty, wished Mrs. P. to give the medium money, that he might take her shopping, which request was complied with.

About a week subsequent to this Mrs. Sisson was impressed that she must go out shopping; she knew not for what. She went from print-shop to print-shop through Hanover, Court and Washington-streets, overhauling the assortments of prints. Finally she came to 328 Washington-street, and examined their entire collection of pictures, as they would have her believe; but she was impressed to say, "You have more." "Yes," was the reply, "we have a fresh package just from New York—we will open them," which was accordingly done, and the second

one seemed to be a perfect representation of Natty, and the one next to it represented another Spirit which had been seen to accompany him. She purchased the two pictures and took them to Mr. Putnam. The Spirit subsequently stated that he took her to all the other stores first, so that it might be known there was not another picture like it in the city. The Spirit claims to have been instrumental in the execution of these pictures in the south of France, and in the purchase and bringing of them to Boston.

Mr. Putnam took these pictures the same day to three mediums, separately, who were accustomed to see and describe to him Natty and the little girl Abby. As soon as they saw these pictures, and without anything being said, each exclaimed, "That is the likeness of Natty, and that is Abby." Subsequently these pictures have been exhibited to several other mediums with the same result. Mr. Putnam stated his surprise at the receipt of these pictures. The Spirit replied, "You remember, father, my promise that Ben West should sketch me through the hand of this medium?" "But," said he, "I thought it mere words."

The little Spirit Natty signified to Mr. Putnam sometime subsequent to the receipt of the lithograph likenesses, that if he would foot the bill he would select an artist and try to have his likeness produced on canvas, to which Mr. P. consented. Some ten days afterward the following message was given through a medium in Somerville, with a request that they send it to Allen Putnam, Roxbury: "Mr. Fenton, head of Hanover-street, artist." The following verbal message was sent with it: "I do not know what it means nor why it is sent, neither do I know anything of the man." Mr. Putnam found on a sign, No. 4 Howard-street, (near the head of Hanover) C. L. Fenton, and also found the man in the fourth story. He very awkwardly introduced the object of his visit. Mr. Fenton bid him speak freely. Although not a Spiritualist he thought he had been favored with visions. Arrangements for the experiment were made on the basis that the artist was to spare no time or expense, and was to follow such visions, communications, or other directions in the matter as the Spirit chose to give. Chapter three of the book is by the artist, setting forth his first sketch, and various communications from Spirits respecting the plan, attitudes, etc.; also several visions presented to him. He closes with the following description of the painting:

The painting is on canvas, thirty-eight by forty-eight inches. Natty is represented as a child; his size as that of one between two and three years old; but the head is very fully developed, and the expression of the face and position of the whole body are indicative of more wisdom than belongs to childhood. At his left side is Uncle Charles' favorite black dog Leo, slightly inclined against Natty, as Natty is against the dog, each contributing to the repose of the other. The left arm of Natty rests with perfect repose over the neck of the dog, the hand being on the breast, holding one end of a wreath of flowers; while the other end is supported by his right hand, which is raised nearly to his waist. The under-garment of Natty, of which a small portion is seen, is rose-color, bordered with blue, from which emanates slightly a faint light—odyle, if you please. The outer-garment, which is full and flowing, is white (illuminated in the shadows with rosy pearl), and bordered with gold, from which is suspended a row of drop-peals. On the right shoulder, this garment, and the drapery which forms the covering for the arm, are united by a gem-star, radiating light. His breast, left shoulder, legs below the knees, and feet, are bare. Surrounding the figure, from the hips upward, is an emanation of white light. His hair is golden. The figures stand on greenward borders with flowers. On Natty's right ascend vines, supporting grapes—the golden, the crimson and the silver. Still farther back, and on the left, in the middle-ground, is falling water, backed by foliage, amid which are seen other falls. On the right of Natty, between him and the vines, is slightly indicated, by steps of a golden hue, a way of ascent, which is lost in fleecy vapor of a rose-amber color, deepening into dark on the left of the head of Natty, and there is united by light, with a broad, simple wash of delicate rose-hue, which forms the upper corner of the picture on his left. The opposite corner, on the right, is of azure. The lower end of the painting, below the objects, represents the natural atmosphere, on which many of the objects are seen reflected, and is a deep blue.

c. r.
MR. BRITTON IN MAINE.

During the last week, the Editor was absent in Connecticut, Massachusetts and Vermont, lecturing almost every night, and usually before large audiences. As his appointments have been in several different places, most of which are situated off the line of the railroad, he has been obliged to travel through the day and to lecture at night, so that he has had no time or opportunity to write for the TELEGRAPH.

He has often found it necessary to ride to his appointments in an open sleigh over roads where the snow is drifted in places to the depth of eight or ten feet, and after lecturing from one to two hours, to return the same evening so some central point from which he might the more conveniently proceed on the following day to his next appointment.

Mr. Britton left Randolph, Vt., on Monday morning last, for Boston, en route to Maine, where he has the following appointments: At Bangor, Wednesday and Thursday evenings, also Friday afternoon and evening in the same place, (12th, 13th and 14th); Saturday evening and Sunday afternoon and evening, (15th and 16th) at Portland. His next place will probably be Augusta, but we have no definite information respecting the remainder of his programme.

MR. TIFFANY'S DEPARTURE.

Mr. JOEL TIFFANY closed his labors with the Spiritualists of New York and vicinity, on Sunday last. On Tuesday he departed for Troy, carrying with him the thanks and blessings of many persons for having served as the instrument of their induction into higher views of the spiritual philosophy and its cognate subjects, than they previously entertained. After laboring for about a week with the Spiritualists of Troy, Mr. T. will visit his family at Painesville, O., and after lecturing in different places in the Northern part of Ohio during the ensuing six weeks, he will probably return and resume his lectures in Philadelphia, New York, and Boston.

MORE TESTIMONY FOR THE KOONS.

The following communication from Mr. Jackson, of 341 Spring-street, this city, contains the voluntary testimony of himself and wife concerning the fairness and good faith of the Koons mediums and their manifestations, while staying at his house during their recent sojourn in New York. In the familiar and unguarded daily intercourse which must have existed between the Koons and Mr. Jackson's family, any fraud, collusion, or dishonest contrivance on the part of the former, would most likely have been exposed. But hear what Mr. Jackson says:

MESSRS. PARTRIDGE AND BRITTON:
Gentlemen.—In justice to the Koons family, the subscriber takes pleasure in announcing that Mr. Koons, with two of his children (Nahum and Quintilla) have tarried with us since the era of 31st January last, and we witnessed the manifestations on seventeen evenings, under a sharp lookout for fraud; and we are now free to confess that we are happily disappointed, as no fraud has been detected.

We frequently held private circles during their stay, with but one of the mediums present, and none others but ourselves. Sometimes one and sometimes both of us were present.

During the time of their circles we held such relations to the medium as placed him beyond the power of imposition, notwithstanding which the trumpet gave utterance to language in answer to mental questions, which was foreign to the knowledge of the medium, while at the same time the trumpet and other articles were seemingly floating in the air in various directions.

If any person can explain these phenomena on any other hypothesis than that of spiritual agency, we shall be willing to admit that Spirits had no concern in the matter.

TIFFANY'S MONTHLY.

We announced last week that the first Number (for March, 1850) of this new Monthly exponent of spiritual science, is now ready for delivery, and that subscriptions, at \$3 per annum, are received at this office. As a specimen of the close logical reasoning displayed by Mr. Tiffany in this publication, we lay before our readers the following extract from the first article, entitled "What is Truth?"

The question next arising is, By what shall truth be determined? Since truth is the portraiture of reality upon the consciousness, and since we can know nothing of reality but by its portraiture there, and since we are liable to have imperfect and false perceptions, how shall we determine what is true and what false? By what means can we know that our perceptions of being correspond to the actuality?

The science of mathematics is denominated demonstrable, because its affirmations are capable of demonstration; and consequently they all harmonize with each, and with all.

But why are the affirmations of the mathematical science any more demonstrable than any other? Is it because number and quantity are more fixed and certain than other attributes of existence? Is it because the attributes of matter are more infallible than those of mind? By no means. The greater accuracy pertaining to the mathematical science is owing to the manner of investigating its actualities. Let us pursue the same method in all our moral and religious investigations, and we shall find that the certainty of mathematics pertains to them all.

In the study of mathematics we begin with certain absolute affirmations of consciousness, as the great fundamental tests by which to determine truth; and we admit no truth in the plane of number and quantity which conflicts with these fundamental tests. These tests are called axioms or self-evident truths.

Our next step in the study of mathematics, is to fix upon certain definitions, so that our language may always be definite and certain. Thus the mathematician will not proceed one step until he has defined his science, and those things necessarily pertaining thereto.

"Geometry," he says, "has for its object the measurement of extension, and extension has three dimensions—length, breadth and thickness, or height." These dimensions being finite, must be limited or bounded by lines or surfaces; and these lines must be either straight or curved, and these surfaces must be plain or curved. Hence a straight line, a plain surface, etc., must each be accurately defined; and when all necessary definitions are given, then demonstration commences, and he proceeds no further than demonstration attends him. He gives no heed to authority save the authority of God, speaking in the absolute affirmations of his soul. He trusts nothing to conjecture. Starting upon such a basis, and observing such a procedure at every step, the science of mathematics can not be otherwise than accurate. Its affirmations are the absolute of those truths pertaining to number and quantity.

Let the same course be pursued in our investigation of the mind in its perceptions, affections and relations, and we shall find the same demonstrations attending our procedure. Let us have definitions which are accurate; then let us have the absolute affirmations of the consciousness upon the subject for fundamental tests of truth; and then, if we proceed with care in our demonstrations, admitting nothing as real which necessarily conflicts with these conscious affirmations, we can determine the truth of whatever lies within the plane of such investigation.

The nature and constitution of mind is such that it must have the absolute standard of truth within itself, or it can by no means know the truth. Unless that divine and perfect standard has been placed within the consciousness of the soul, affirming the absolute of all truth belonging to every plane of being and existence, man can never know absolutely that he has the truth. The standard must be as absolute as that which is to be determined by it.

In mathematics, unless those absolute affirmations pertaining to number and quantity, had a conscious being in the soul, man could make no progress in the mathematical science. Every deduction, however simple, is related to those self-evident truths.

In our investigations pertaining to the facts and phenomena of mental being, action and manifestation, we can not make any certain progress unless we can find the axiomatic truths pertaining to that plane of investigation; and then we must fix upon all necessary definitions, so that our language may be mathematically accurate.

This position is self-evidently true; for as the mind can know nothing but its own consciousness, and that which is *inwardly therein*, we can not know what is true, unless we have a conscious standard by which to determine its truth; and that standard must be absolute for the trial of that which is to be determined, or its determination can not be absolute.

CORRESPONDENCE OF DR. HARE.

TO THE EDITORS OF THE SPIRITUAL TELEGRAPH:

Gentlemen—I propose to send you some letters addressed to me, and my replies, hoping that both one and the other may be worthy of a place in the columns of the *TELEGRAPH*. This letter, in common with many others to which I have written in reply, serve to show how the glorious Spirit-manifestations are in request, and that nothing is wanting but belief to make them a source of consolation to many who are now groping in painful doubt.

I omit the names of the parties, not having their consent to publish them, nor knowing to what extent they may be under the oppressive and vindictive heel of sectarian oppression:

* * * BELMONT CO., O., February 19, 1856.

PROFESSOR HALE:

Dear Sir—Brought up under the strictest rules of sectarianism, it was not until an advanced age that my mind became sufficiently free to investigate. So soon as it did, I was lost in an ocean of doubts relative to the immortality of the soul. In the Bible I ceased to find that evidence which gave satisfaction to the mind; like the drowning man, I was catching at straws. I had read something of the manifestations from the spirit-land. In Spiritualism I found something more tangible than anything I had heard from the pulpit around me, and was determined, when opportunity offered, to investigate. Happening to be in Philadelphia last Spring a year, I visited a meeting of Spiritualists at Lafayette Hall, where I inquired for a medium, and was directed by one who appeared to be prominent in the meeting, to visit Dr. H. Gordon, on North Fifth-street. This I did the next day, but had to leave him, sir, disheartened, by having strong reasons for believing him an *impostor*, although it has not rendered my faith less in those whom I believe to be honest. My object in writing this, is that you or some other who can feel an interest in the cause, may investigate his qualifications, and be satisfied that what I write is true. You may disabuse the minds of Spiritualists who may now respect him as an honest man and a medium.

This is the history of my visit. On my arrival at the Doctor's I was invited into a small front room from the hall. The Doctor and a student were in. Informing him of the object of my visit, he went into a room back of the one we were in, and was followed on his return by a girl, under pretense of fixing the fire. After the girl had left the room we took our seats at the table. The rapping soon commenced on the under side of the floor beneath our feet. I requested the Spirits to rap in some other place. In a few minutes raps were given against the door entering into the back room. Again I requested them to rap at another spot; in a minute raps were given against the door leading into the hall. I requested rapping to be made inside the room, but could not get them: I was satisfied that the girl did the rapping. Then the drawer of the table flew out half its length, which the Doctor and student called a very strong manifestation. After flying out once or twice, I slipped my foot quietly up against the end of the drawer, and requested the Spirits to shove it out again. In an instant a foot struck mine with some force; whether it was the Doctor's or the student's I do not know; it was one of them. The Doctor then got to writing. I asked who was the Spirit. He told me to write down several names and point to them, and it would tell which. I came to that of a brother's son. The Doctor misunderstood me, and addressed me throughout as brother. I paid my fifty cents, which was his charge, and left. I read your book with pleasure until I came to the name of H. Gordon. My feathers fell. Thinks I, can Mr. Kennedy, with his advantages, be duped? Send three strangers there; let one guard each door and the cellar, and you will get no raps at Gordon's. I thought it a duty to give you this information.

Respectfully,

PHILADELPHIA, February 26, 1856.
Dear Sir—I have read with attention your letter of the 19th instant. I perceive that you have labored under the same educational credulity of which I was myself the victim, in common with the great majority of mankind. But there is this difference, that by an arduous investigation of three months in dura-

tion, I was cured, while, by a hasty examination of a few hours, your errors have been confirmed. As there are many who may thus be misled (through the *TELEGRAPH*, in which this will appear), I will, in correcting what I consider as your misapprehensions, strive to give a hint to others who may, like yourself, imagine themselves competent to teach their juniors equally in want of instruction and admonition.

I presume you would not have stated the facts tending to prove Gordon an impostor, had you not expected that I should believe them; yet is it reasonable that you should expect me to believe your transient, negative testimony, made upon such *brief* experience with one medium, when you set aside my *reiterated* observations, made not only with respect to Gordon, but many other mediums, and lastly my own mediumship? If you understand the experiment illustrated by plate 3, of my late work, you must perceive that Gordon could not have deceived me in the performance of it; it was out of his power. In the experiments mentioned in paragraphs 197, 198, 199, 211, 212 and 213 of my late work, there was no room for deception, *if I am to be believed*.

I have heard loud and repeated rappings in Gordon's parlor, when there was no girl to be seen, and from parts of the room where no mortal could have made them, whether girl or any one else.

The insensibility of Spirit-rapping was ascertained by committee of investigation at Rochester and New York. It was not worth Gordon's while to deceive you. Raps are too plenty with him to make it necessary to cheat in order to have them. But if you will look at paragraphs of my work from 139 to 143, you will perceive that I had sufficient evidence independently of Gordon.

This morning I saw a table moving repeatedly without contact with any mortal, and when I sat upon it, my legs being off the floor, the table was made to rise and fall so as to beat time to a tune.

Raps took place, over and over again, in abundance, without any mortal touching the table upon which they were apparently made. Also a rational interchange of ideas was effected, the table being untouched, and every precaution taken that the most skeptical observer could have required.

You assert that the drawer came out in consequence of an unfair action of a foot. I assert that I saw this manifestatin at Gordon's in company with Dr. Child, when it was utterly impossible that there could have been any foot employed. I was very particular in having the table examined. I took my seat on the side of the table where the drawer was situated. I drew the drawer out, and examined the place made in the table to hold it, with great care, returned the drawer to its place and saw it move outward without any visible cause. Dr. Child saw this phenomenon as this gentleman sat at the table, as well as myself. Being bright daylight, it was impossible for a foot to have been lifted, or any movement to be made without detection.

You will find many witnesses to testify that they have seen the medium in question carried untouched, overhead, from one part of a room or saloon to another. I refer you to the narrative of Mr. Rehn, paragraph 1474, of my work. Mr. Charles Partridge and Dr. Gray, of New York, will confirm this fact as having taken place on other occasions when they were present. My experience of Gordon is such that I do not believe he ever attempted to dupe you, though I do not doubt your sincerity in supposing that he did. But you convict yourself of inaccuracy in your inferences, because you supposed yourself to have felt a foot, whether that of the Doctor or of the student you "do not know."

Of course you could not have formed this opinion from any movement on the part of either. Had you seen either move, you would not have any doubt as to which of the two to impute the impulse which you mistook to be that of a human foot. Evidently, therefore, you have no other ground for imputing it to Gordon besides your indisposition to ascribe it to a Spirit.

Now I infer that if the movement came from a foot, either of Gordon or the student, an observer so vigilant as you assume to have been, must have perceived a simultaneous movement on the part of the individual to whom the foot belonged. Manifestly of two persons sitting at a table, neither could lift his foot up so high as the drawer, without detection by a careful observer.

Whatever inferences you may get inveterate unbelievers to draw, your own statements will lead any well-informed Spiritualist to perceive that the push which you experienced came from the same source as the sliding out of the drawer. It is to be inferred that you had a most instructive manifestation of which your inveterate incredulity prevented due appreciation!

When sitting with Mrs. Brown, in her parlor, a table being between us, but so as not to be within a foot of her person, I felt as if a human finger touched my leg. Consistently with your mode of inference, had I been within reach of her body, I should have conceived that the sensation came from her finger.

You alledge that your discovering of Gordon to be an impostor has not rendered your faith less in those whom you believe to be honest. It would seem, however, that your finding that Gordon was among the media accredited by me, induced you to discredit the whole of the rest of those cited in my work, *myself* included!

As to Gordon being the author of the misapprehension respecting the use of the word "brother" for "brother's son," the facts do not warrant the inference; since it often happens that an evil Spirit will personify a relation. Sometimes they occupy the arena to the exclusion of higher Spirits, and in their presence are guilty of falsification which is subsequently explained by the latter. In fact, evil Spirits perform to a certain extent the part assigned by Christians to Satan.

I recommend you to make another trial before you give such immense superiority to your hasty observations, over those conducted by me for eighteen months, with the utmost care; and it is to be hoped with some skill, acquired by the practice of half a century.

Your well-wisher,
ROBERT HARE.

PERSONAL AND SPECIAL NOTICES.

Spiritualism in Brooklyn.

A. J. and MARY F. DAVIS have been lecturing before the Spiritualists in Brooklyn Institute every Sunday afternoon for several weeks past; and the gradually increasing audiences give promise of entire success, notwithstanding the fact that both aristocracy and priesthood possess inhabitants. It is settled, as we are informed, that the Friends of the Spiritual Dispensation in Brooklyn, have set themselves to work in downright earnest—so that, by their co-operation, regular meetings every Sunday afternoon will be held free to the public, in the Institute, commencing at 3 o'clock. A. J. Davis will go on there with his interesting discourses as heretofore.

N. B.—It is furthermore appointed that, next Sunday evening at 7-1/2 o'clock, Mr. A. J. Davis will lecture at the Hall, corner of Court and Sackett-streets, in South Brooklyn.

Respectfully,

MISS EMMA F. JAY, who has been lecturing for the last few weeks in Boston and vicinity to large and intelligent audiences, was in New York on Friday and Saturday the 7th and 8th of March, on her way to fulfill engagements to lecture in Philadelphia. We are informed that she spoke in Sansom-street Hall on Sunday last, to a large and attentive audience. After she closes in Philadelphia she will respond to the calls for her services from Binghamton and Poughkeepsie.

New-York Conference.

PHOTOGRAPHED BY GRAHAM AND ELLINWOOD.

STYVESENT INSTITUTE, February 27, 1856.

ANDREW JACKSON DAVIS said: On Sunday evening last, I made a proposition that the friends should assemble on this occasion, to consider the propriety of having two platforms, two places of public meetings, in the city of New York: one for the discussion of spiritual phenomena in all their bearings, and the other for the discussion of principles, in all their bearings upon human nature, in this world and in the other. The three great articles of faith which (without forming a creed) are certainly adopted by all Spiritualists in the United States, are:

First, That man, as to his internal, is an organized Spirit.

Second, That after the event called physical death, his Spirit, preserving its individuality, and all its endowments, goes forward and gains a higher and better state of existence.

Third, That after having become acclimated to say, to that world, and acquainted with its customs, and the great recent discovery that a communication can be had with remaining relatives, that Spirit comes back and demonstrates its existence; and we joy not only social harmony, but also occasionally have moral and intellectual feasts at spiritual tables.

Hundreds there are in the churches who believe these articles under various names, and in different forms and modifications. Now, persons who come to Stuyvesant Institute, to hear a lecture on Spiritualism, expect something on one or all of these articles of faith; and if they do not hear that, which is sometimes the case—if they do not hear anything concerning them—scarcely hear the word "Spiritualism"—they feel disappointed, as they have a right to, because they are not instructed when they come in a condition of mind to receive such instruction. They go away, saying that they have not received what they asked for—that they knocked, and it was not opened! This arises from the fact that, in order to have a free platform and have no sectarian rules, we have had miscellaneous speakers. Persons coming under the name of Spiritualists have felt impelled to speak concerning the movements of the nineteenth century, or—to take my own case—to speak as I did on one occasion, concerning organic developments of nature. Persons coming to hear Spiritualism, when I should thus speak, would of course be displeased, because they would not get what they expected; and on the next evening their places would probably be occupied by persons who feel an interest in such subjects, and Spiritualists would wait till some credulous speaker on Spiritualism should occupy the stand. I have therefore found dissatisfaction among our own friends and in persons who, not having received what they came to get, have ceased to come at all.

I propose, then, in order to meet the wishes of the several classes of minds, to establish in the city of New York a place where it shall not be considered out of order for those inspired to do so, to speak concerning philosophical or scientific questions, or to give a lecture on literature, art, industry, agricultural chemistry, anatomy, physiology, music, or anything to be thought of, in the whole realm of human interest—a place where in a respectful manner every social, political, and ecclesiastical form and reform may be fully and freely, and dispassionately discussed. Such a platform would be incompatible with a systematic explanation of Spiritualism *per se*. To have such miscellaneous subjects brought on to this platform in order to maintain the reputation of not being prescriptive, would be defeating the very object of our meetings. I know that there is a vast deal of inspired talent in the United States—in Boston, in Concord, in Maine, in Pennsylvania—in persons not yet committed to the phenomena of Spiritualism, because not yet convinced—who, in fact, have no inspiration to speak upon the question at all—who, nevertheless, have great truths, it seems to me, to impart to the masses; yet they will never come to a platform which is understood to be committed to Spiritualism. Though its advocates and chairman may repeatedly protest against defining what a man shall say—often declaring that a man shall be free and responsible for his own statements, yet, the audience will never be convinced that if they came to hear Spiritualism, they should be contented with something very different. Yet, as people of New York and having relatives in the country, we are losing the grand nineteenth-century fact of a platform for the full and free discussion, by intelligent men and women of the great subjects which are not suggested, as I take it, by the three points of spiritual faith. I therefore suggest that we play *into each other's hands*—that Spiritualists bring a tremendous array of proof, that man is a spirit, that the spirit *exists* *now*, and comes back to communicate with friends in this world. Let us bring these facts, as our cartmen bring bricks, and, then let us have philosophers to put these bricks into a human temple of Reform. Spiritualists, as I see them, are not working consecutively for a great human regeneration. Spiritualism, I know, is breaking up the creeds and institutions of the land, but they are driven out into the field of investigation with scarcely a principle of interpretation by which they shall understand a chemical or physiological fact, with the understanding of scarcely a principle by which such facts are governed. My mind being attracted to the discussion of positive principles before phenomena, and as they explain the phenomena, I feel irresistibly impressed with the idea that we must have a philosophical as well as phenomenal platform, and, without sectarianism, communicating freely with each other. For the man who comes here, Bro. Tiffany for instance, may desire to speak next Sunday morning on questions pertaining to Spiritualism, which would convey much instruction to the people, but suppose that in the evening his discourse should be on the influence of the conscience of the American people upon the institutions of the world, he would hardly a sentence in which a man shall be free and responsible for his own statements, but yet, the audience will never be convinced that if they came to hear Spiritualism, they should be contented with something very different. Yet, as people of New York and having relatives in the country, we are losing the grand nineteenth-century fact of a platform for the full and free discussion, by intelligent men and women of the great subjects which are not suggested, as I take it, by the three points of spiritual faith. 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